

DOCUMENT RESUME

ED 293 322

FL 017 298

AUTHOR Fadiman, Jeffrey A.
 TITLE Non-Western Business Interactions: Making Use of the "Communal" Sphere.
 PUB DATE May 87
 NOTE 21p.; In: Languages and Communication for World Business and the Professions. Conference Proceedings; see FL 017 281.
 PUB TYPE Reports - Evaluative/Feasibility (142) -- Speeches/Conference Papers (150)
 EDRS PRICE MF01/PC01 Plus Postage.
 DESCRIPTORS Arabs; *Business Administration Education; *Business Communication; Comparative Analysis; Cross Cultural Training; Cultural Differences; *Cultural Traits; Developing Nations; Higher Education; *Intercultural Communication; *International Trade; *Interpersonal Relationship; Social Values; Time Factors (Learning)
 IDENTIFIERS *Communality; Greetings; Japanese People; Kikuyus (Kenya)

ABSTRACT

A dimension of intercultural business communication often hidden from Americans is the communal aspect. It is most pronounced in Third World nations in which aspects of both commerce and communication are based on earlier communal traditions, reflecting values of which Americans may be unaware. Individuals strive to advance not only their private interests but also those of predominant social and economic networks to whom they owe emotional allegiance. Four common instances of cross-cultural business interaction illustrate both the individual and communal aspects of communication: (1) greetings that go beyond the American sense of status; (2) practices of visiting based on a different sense of time; (3) patterns of reciprocity that reflect a different sense of obligation; and (4) drinking habits exceeding the American sense of propriety. Westerners who are willing to participate in interactions that conflict with their sense of individualism may reap considerable rewards, both social and commercial. Businessmen should prepare by (1) acknowledging that communal levels of interaction do exist, (2) before departing, consult with specialists on forms of interaction, and (3) in the foreign country, make extensive inquiries on selected colleagues with whom they will form a relationship. Advance knowledge of communal values facilitates adjustment to them. (MSE)

 * Reproductions supplied by EDRS are the best that can be made *
 * from the original document. *

ED293322

NON-WESTERN BUSINESS INTERACTIONS:
MAKING USE OF THE "COMMUNAL" SPHERE

Presented to the Sixth Annual Conference on Languages and
Communication for World Business and the Professions.
May 8, 1987 Ann Arbor, Michigan

Submitted to:

J. Jeffrey Auer
Editor,
World Communication
World Communication Association
Indiana University

Submitted by:

Jeffrey A. Fadiman
Professor,
International Marketing
International Business
Communication
San Jose State University

"PERMISSION TO REPRODUCE THIS
MATERIAL HAS BEEN GRANTED BY

J. Voght

TO THE EDUCATIONAL RESOURCES
INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION
CENTER (ERIC)

☒ This document has been reproduced as
received from the person or organization
originating it.
☐ Minor changes have been made to improve
reproduction quality.

• Points of view or opinions stated in this docu-
ment do not necessarily represent official
OERI position or policy.

FLO17298

There is a dimension of intercultural communication that is often hidden from Americans who work abroad. While relevant to US personnel in every field, its use may prove most beneficial to those who market goods and services in other cultures. Most specialists in foreign trade find culture, commerce, and communication too tightly interwoven to ignore. Their work not only requires translation of the US marketing message into terms intelligible to foreign clientele, but the deciphering of local concepts into American terms. Often, these concepts contain more than one level of meaning. This research explores the "communal" aspect of non-Western communication as used in conducting business.

This level of communication seems most pronounced among those third-world nations (Arab, Africa, Asian) still in transition from an earlier "communal" heritage to more contemporary capitalist norms. Within these cultures, aspects of both commerce and communication are based upon these earlier traditions, thus reflecting values of which Americans may be unaware.

Most Arabs, Africans, and many Asians share such values. Communal aspects of their heritage differ considerably from the North American ideal of individualism. Within these cultures, men (and women) can define themselves in two quite different ways; as individuals and members of communal groups. Each identity provides them with specific obligations, both to themselves and those groups that form their larger social setting. Within these cultures, therefore, individuals strive not only to advance their private interests but those of social and economic "networks" (clan, tribe, caste, sect, ethnic group, etc.) to whom they owe emotional allegiance.

This dualism can also operate when members of these cultures interact with foreigners, especially when developing the initial contacts that are prerequisite to doing business. Often, an Arab, African, or Asian

businessman may follow a dual logic that differs somewhat from our own, conducting commerce on both a private and communal level.

Both dimensions should be equally important to overseas Americans. We may respond appropriately to individual behavior, particularly if it reflects our own. Communal nuances, however, may have no parallels within our culture, or may even violate its norms. In consequence, we may miss (or be offended by) these aspects of the foreign message, unable or unwilling to recognize them even after they appear.

One personal example may illustrate the problem. Like many overseas Americans, I have worked in several cultures where the act of drinking local liquor has both individual and communal meaning. Within these regions, invitations to participate in local drinking bouts can play a crucial role in both cross-cultural and commercial communication. Within many areas, however, the drinking gourd (or bottle, glass, etc.) is passed in turn to every person in the group, a custom many Americans may find difficult to accept.

On an individual level, it is obvious to everyone--including foreigners--that such a group is simply sharing the available intoxicant in equal measure among its members. At the communal level, it may not be as evident--especially to foreigners--that the continued sharing is a communal ritual, intended to generate feelings of fellowship, group unity, and mutual comradeship.

I have seen many Americans shrink from drinking out of communal vessels, since to do so would have violated widely held US beliefs regarding germs, health, and personal sanitation. Yet, most third-world peoples feel that refusing to share both local drink and drinking implements cuts off the deviant from rituals explicitly intended to create communal feelings, thereby

offending every willing member of the group. If unaware of this reaction, Americans might well offend. Only when made cognizant of both the individual and communal levels of this (or any other) foreign interaction, can they begin to formulate appropriate responses.

Often, this second level of communication is hidden from Americans because it lies outside the normal range of US thought. This may be particularly true for concepts that relate to doing business. Certain ideas in US corporate culture, for example, have no clear parallels in third-world thought--among them the uniquely American concept of "marketing." Thus, third-world businessmen who wish to interact effectively with US firms must first research those aspects of our inner logic that lie outside their own traditions. Similarly non-Western concepts such as Jai Yen (cool hearts: Thai), Insha Allah (God's will: Arab), and Uthoni (bonding: Kenya) may hold hidden levels of communal meaning that may impact sharply on commercial practice.

It can obviously be argued that these meanings vary sharply among each people studied, since every Arab, African, or Asian social context is both culturally and commercially unique. Nonetheless, this research indicates that specific similarities--in physical behavior, verbal communication, and psychological intent--can be identified among non-Western businessmen in every region. Initially, the more communal of these traits may be "invisible" to most Americans, simply because they lie outside the normal range of our ideas. Notwithstanding, as US businessmen become aware that third-world interactions may operate on two dimensions, these hidden meanings can be both profitably explored and put to corporate use.

This paper will therefore consider four instances of cross-cultural interaction, selecting those that every US businessman would be most likely to

experience on first entering a third-world culture and contacting local counterparts. In each case, both "visible" (individual) and "hidden" (communal) aspects of the interaction will be analyzed. Where relevant, it will explore the reluctance US personnel may feel to participate in local practices, and suggest appropriate adjustments they might make that could prove useful when interacting with their hosts. The paper will conclude with three suggestions that Americans assigned to third-world nations may find useful to begin an exploration of this less visible dimension, so as to interact appropriately and effectively while in the field.

NON-WESTERN GREETINGS: BEYOND OUR SENSE OF STATUS?

Even the simple act of greeting may operate on both an individual and communal level. Compare the US pattern of initiating social contact with that used in Japan. In corporate America, where "final" personal impressions are believed to form within the first four minutes of a meeting, entire books can be devoted to the art of making contact (Zunin, 1972). It can be argued, notwithstanding, that US greetings have one purpose thus operate on only one dimension. They are standardized and brief, consisting of perfunctory physical contact (handshake, shoulder pat) and equally curt salutations (Hi! How do you do?), meant solely to announce that the speaker has arrived. Replies, equally standardized (Hi! Fine!), are intended to convey nothing more than short-range warmth and welcome.

Among non-Western peoples, however, greetings may operate on two dimensions; one immediately obvious to Westerners, the second "hidden" until they know communal aspects of the culture. In Japan, for instance, the means of making contact is the bow. At one level, it is simply used to signal overt recognition. At a second, less visible and thus less obvious to

Westerners, it determines social, commercial, and nowadays corporate status (Zimmerman, 1985).

When greeting business contacts, for example, Japanese men bow from the hips, back straight, hands at their sides. If strangers, however, each will not only "regulate" his own initial bows, but covertly observe the depth and number of those given by the other to determine his comparative status. This second level of communication emerges even more sharply within groups. Within contemporary corporate settings, for example, "bowers" (sic) must resort to peripheral vision (Miller, 1961), to ascertain the relative status of everyone within the room. As each perceives his standing relative to others, his speech will shift--superiors adopting one form, subordinates another--thereby reflecting mutual awareness that the second "communal" purpose of the greeting has been achieved.

US businessmen may find themselves completely unaware of links between the bow and status. Indeed, the very concept of creating "ranks" among executives who gather in a room may lie beyond American ideas of what social status is about. Notwithstanding, those who miss the second level of this interaction may lose the chance to create initial empathy by greeting foreign colleagues in the local way. Often US executives on assignment to Japan find themselves quite hesitant to bow. Unaware that the gesture has communal meaning for their counterparts, they equate it with subservience rather than status, drawing on Western historical parallels rather than Japan's. It is only upon being taught the value of this second level to their foreign colleagues that they may find themselves more willing to adjust--even symbolically--by lowering their head and shoulders at appropriate occasions.

Even symbolism may seem awkward to the US businessman. Yet, it may greatly please his foreign hosts. Few Japanese executives, in fact, expect

their US counterparts to be so cognizant of local status nuances as to bow appropriately and seek their rank within a corporate gathering. Notwithstanding, they may warmly approve of those Americans whose symbolic but sincere participation implies awareness and respect for local ways. Such executive approval may be a critical first step towards successful market entry. To acquire it, however, Americans must first become aware that even greetings can hold dual messages.

NON-WESTERN VISITING: BEYOND OUR SENSE OF TIME?

Non-Western forms of visiting may also operate on both personal and communal levels. Personal invitations are easily understood by individuals in every culture. Communal interactions may prove more difficult to recognize, however, in that their purpose lies so far within the future as to rest beyond our normal sense of time.

Most Americans perceive themselves as future-oriented. In fact, when doing business, they may focus far more sharply on the present. One noted authority suggests that we perceive time in small, neatly divisible, and tightly scheduled units (Hall, 1976), focusing on the current instant rather than the far horizon. In consequence, our obsession with immediacy may cause us to be less aware of interactions geared to a more distant future.

Compare, for example, both the "time-frames" and "social motives" of overseas Americans with those of Saudi businessmen, when inviting visitors into their homes. When sent abroad to launch a business venture, most US personnel take little time to entertain at home. Their invitations are often based on impulse. Their motive, straightforward and short-range, is simply to make guests feel welcome for an evening, often by asking them to drop formality and "make themselves (feel as though they were) at home." Once

back at work, however, both host and guest "get back to business" and thereby, perhaps unconsciously, resume their formal status.

In contrast, invitations to the homes of Arab business colleagues may convey two different messages, since hosts can have both private and communal goals, the latter quite long-range. The physical layout of a traditional Saudi home may illustrate both strategies. A host's short-range intent may simply be to "honor" foreign guests, thereby making them feel both significant and welcome. In contrast to the US tactic of imposing informality, Saudi's achieve this goal by formally stage-managing each aspect of the evening (Condon and Yousuf, 1975).

On an initial visit, for example, the Western guest may only come into the "majlis," or formal visiting room. Used solely to receive those whom the host intends to honor, it is the host's prized setting, in that its decoration may reflect his wealth, clan heritage, or international experience, simply through appropriate display of artifacts.

The visitor remains within this room, meeting only those (male) family members preselected by his host. His role, formal rather than family-oriented, requires only that he be exposed to what his host considers splendid. As a result, the guest feels he has been honored and the visit's short-range purpose is achieved.

The second level of the invitation is both long-range and based upon the host's communal needs. Its purpose is to create the intimacy needed to convert the new acquaintance into a potential business ally. This message may, however, only grow apparent to Americans over considerable time--a factor that may work initially to keep it hidden.

If an initial visit creates common ground, a host will issue further invitations. In time, a US businessman may find himself invited into the

"sitting" room, then gradually into additional rooms, while meeting other family members. As intimacy grows, the introductions may expand to include influential kinsmen, friends, and business associates. Eventually, he may finally be accepted into their communal network, increasingly involved in both its commercial and social affairs. In short, he will be doing business in the local way. If he then evolves, through time, into a useful business ally, the more communal purpose of that initial visit will have been achieved.

Saudis (and other third-world hosts) are often quite aware of US preoccupation with the present. They often joke, for instance, that "ferenj" (Westerners) can see no further than their balance sheet, while Arabs keep their eyes on a horizon (Hoffman, 1986), a sentiment often echoed in East and South East Asia (Redding, 1972, Pye, 1986). Unless aware of long-range goals, however, US guests may not respond as Saudi (or other third-world) hosts expect, refusing second and subsequent social invitations out of a concern for progressive loss of business time, thereby delaying short-range goals.

By so doing, however, they may do more than just offend their foreign hosts. In failing to recognize the host's communal goal, they may lose critical opportunities to become more widely known, not merely to those hosts themselves but members of their social networks. That loss may mean they lack the chance to enter into local ways of doing business. In fact, within these cultures, continuous visiting may form a crucial early step in market entry, but only if the marketer remains aware that invitations operate on more than one dimension.

NON-WESTERN RECIPROCITY: BEYOND OUR SENSE OF OBLIGATION?

Third-world forms of social reciprocity may also function on both an individual and communal dimension. In this instance, Americans may find communal aspects of the system lie outside our sense of social obligation, thus causing us to overlook this level of the interaction.

Compare, for instance, the forms of social reciprocity in use among Americans with those of the Kikuyu, a wealthy and increasingly commerce-oriented people in East Africa (Kenya). Kikuyu visiting strategies seem initially like those used in the Middle East. Like Saudis, Kikuyu businessmen may have both personal and communal reasons for asking US colleagues to their homes.

A host's private goal may be short-range; to enhance the local standing of a foreign guest (and thus his own), by inviting him to meet the most distinguished (male) members of his social and commercial circles. The long-range goal--more communal and therefore less evident to foreigners--may be to forge "uthoni" (bonds) between that guest and members of those circles, ties that may someday prove useful to both sides.

Most visits, therefore, follow similar procedures (Fadiman, 1986). Whether in rural or urban settings, a US guest (usually among the first arrivals) is offered the chair placed at the center of the gathering. He is thereby both immobilized and honored, since everyone must come to him. Wives serve tea or local beer. Daughters provide trays of meat. Gradually, the "big men" (local men of consequence) arrive--the host's kinsmen and colleagues--sometimes in scores, to sit in gradually expanding circles around the foreign guest and grow acquainted with him in their turns. Thus seated, feted, surrounded and lionized, the Westerner indeed feels welcome, and the host's short-range, private purpose is achieved.

The second level of this interaction, however, may not grow evident to Westerners until the visit ends; for only then do thoughts of host and visitors alike turn to the future fulfillment of communal obligations. From an African perspective, each guest at the communal feast has incurred obligations, most notably the foreigner that everyone has honored. Having accepted hospitality within a group, each member should feel obligated to provide it. More important, this sociability should not only be extended to the host (as in America), but to all other (male) members of his inner circle, with whom the foreign guest has shared the evening and thereby established bonds. In short, the obligation to reciprocate can have both individual and group dimensions.

This does not mean--although sometimes expected--that Americans who visit local homes must reciprocate by hosting constant parties. Rather, it may require adjusting to local standards of reciprocation. One of these allows the other guests, with whom the foreigner has formed a bond ("uthoni") by local standards, to "drop in" when they choose, appearing at any hour at the Westerner's home (or hotel), expecting to continue visiting and become welcomed guests in turn.

Of course, if unaware of these communal expectations, US businessmen may inadvertently react in such a manner as to embarrass drop-in guests, thereby both shaming the hosts who earlier had introduced them and jeopardizing their entire venture. This will not occur, however, through American ill will. We also follow rules of reciprocity. Ours, however, extend only to individuals (host, spouse), rather than entire groups. The very concept of "communal" obligation--reciprocating to a former host's entire social circle--simply would not occur to most US executives. The concept lies beyond our sense of social obligation.

Nor do US rules of reciprocity require that we open up our homes to drop-in guests. On the contrary, within corporate circles, most reciprocity is carefully preplanned. Even the most transient of foreign homes serves as a US castle, that can be barred and shuttered, except on prior invitation. US businessmen may therefore react less than graciously (as does this researcher) when "men of consequence" they met at prior functions appear at every hour, expecting to be welcomed in their homes. From an African perspective, drop-in hospitality is simply part of a communal obligation; from ours, it is a violation of both our personal time schedule and private space. We simply do not often see beyond our individuality.

Notwithstanding, adjustment to these communal concepts may open unexpected doors. Extending reciprocity on local terms and in defiance of the US need for schedules could lead to further invitations, new relationships, and future business opportunities. In regions where relationships are keys to market entry, reciprocation is one tool with which they can be formed. To use it, we need only respond to both its personal and communal dimensions.

NON-WESTERN "DRINKING": BEYOND OUR SENSE OF PROPRIETY?

Finally, both personal and communal nuances can be identified within the ritualized aspects of non-Western social drinking. In this case, Americans may feel that the resulting group behavior lies outside our sense of individual propriety and thus reject this level of interaction. This reluctance, however, may be based on inability to recognize the formation of communal feelings that may provide emotional foundation for subsequent commercial interaction.

Compare, for instance, the values that US corporate circles associate with social drinking, with those held by the Japanese. Recent research into

cross-cultural drinking patterns (Wilhelm, 1986) suggests that aside from Moslem-dominated regions in Africa, Asia, and the Middle East, drinking with one's foreign counterparts forms a required part of most third-world business ventures. At the individual level, both the intoxicant itself and the act of drinking are used to lower those formal barriers of verbal courtesy behind which businessmen initially retreat, when faced with someone from a foreign culture. From the communal perspective, the act of sharing alcohol is explicitly intended to encourage the emergence of in-group solidarity, a form of mutual (male) bonding based on shared emotional release.

Wilhelm feels the crucial aspect of drinking rituals in many foreign cultures is that both the rate of alcohol consumption and the amount consumed are controlled communally, by values generated from within the group. This contrasts sharply with corporate American society, where every individual within a social circle is implicitly considered "in control" of what he drinks, and drunkenness is felt to be an individual decision.

In non-Moslem Afro-Asia, these individual decisions may be replaced by pressure from two points; the first by peers within the drinking circle, and the second by the expectations of tradition. In consequence, the rate of alcohol consumption for every individual will be dictated by communal values.

In Japan, for instance, businessmen will gather after hours not just to drink together but to share the act of getting drunk (Chesanow, 1985), often according to a predetermined ritual. Their goal, expressed explicitly in communal terms, is the creation of "ningen kenkai," a network of human relationships expressly intended to further the objectives--whether personal or commercial--of everyone involved within the group (Zimmerman, 1984).

They achieve this by acting out a series of repetitive rituals that may last throughout much of the night. The act of drinking with one another is

simply a beginning. Toasts must be consumed and colleagues praised so that glasses can be constantly refilled. To refuse would give offense to everyone within the group by violating its communal spirit.

The drinking ritual is then supplemented by rounds of song (often aided by song books, dispensed by hostesses), and thereafter by "drinking games," not unlike those Americans recall from early days in college (e.g., chug-a-lug), or even childhood (paper, scissors, hammer). There can even be symbolic penalties for "losers," intended neither to punish nor demean but simply create merriment for everyone within the circle (Zimmerman, 1985, Wilhelm, 1986).

Wilhelm suggests that these communal values contrast sharply with the North American desire to retain a sense of individual control. Many of her US informants expressed their own anxiety regarding alcoholic loss of self-control, and characterized the various activities associated with Japanese social drinking (songs, games, penalties, etc.) as "childish" and inappropriate adult behavior. Participation, even in a spirit of good fellowship, went beyond their sense of individual propriety.

The Japanese contend, however, that Westerners who hesitate to join communal rituals may sacrifice a vital business tool. Even on an individual level, they believe it is easiest to "get through to a man's soul at night" (Chesanow, 1985), while the communal unity they seek can be most easily achieved when everyone can laugh in unison at one another and still retain a sense of trust. Such trust can form the vital core of future business interaction. Americans require written documents, regarding signatures as binding. The Japanese--in common with most other third-world peoples--regard the documents as secondary to the trust they place in those

who sign them. What better way to build it, particularly with foreigners, than by sharing alcohol and laughter?

In Japanese, foreigners are known as "gai jin" (or gaijin). The words mean "outside man," and originally included anyone outside one's current inner circles (Mitsubishi, 1983). American gai jin, especially those aware of Japanese communal values, may find themselves invited to share local drinking rituals. On a personal level, the invitation is to get drunk. In communal terms, it is to build ningen kankei with local counterparts and thus a base for future business interaction. What should Americans do?

MAKING USE OF THE "COMMUNAL" SPHERE

The conflict inherent within such a choice is typical of the decisions modern US businessmen must make across a growing range of human interactions, not only in Japan but in many other third-world regions. Initially, this may require that they look within themselves, evaluating the extent to which each is willing to participate in "foreign" interactions that jar their individualism, in order to facilitate communal goals.

Those who devise appropriate adjustments may reap considerable reward, both in social and commercial terms. They may not realize, for example, that members of most third-world cultures experience considerable anxiety when dealing with an "outside man." Communal groups in Southern Africa label them as "predators," implying that their only motive in approaching must be malevolent. Philipinos believe that anyone (sila: "them") who lives and works outside their inner circles (tayo: "us") must, by definition be antagonistic (Schlegel, 1964). Japanese (and other East Asians) can suffer what may jokingly be called "gaijin fever," a sense of apprehension and embarrassment when asked to interact with Westerners.

"Outside men" inspire these feelings not only because their customs are unknown, but they lack bonds with members of a third-world group. In consequence, participants in an encounter may not only play the game by different rules, but not even know what rules the other side is using--or even that they exist. Simple prudence, therefore, should suggest that US "outside men" who seek to interact in third-world markets should learn whatever rules seem needed to gain entry to the game. In third-world regions, this may mean research into communal aspects of the culture.

Three steps should be considered when beginning this research. The first is simply to accept the principle that communal levels do exist in third-world interactions, that they may have no parallels in US culture and therefore must be actively investigated to be understood.

The second step should be completed before leaving the US. It consists of approaching area experts--academic and professional, US and foreign born--with in-depth knowledge of specific groups with whom the businessman intends to deal. Such groups might range from clans to cliques to corporations; indeed, in certain areas all three might overlap. In much of Africa, for instance, specific government departments, ministries, and even industries are now controlled by family, clan, or even tribal cabals, who employ, consult, and deal whenever possible exclusively with kin. Within the Philippines, the former ruling family distributed every hectare on Negros Island among 2000 kinsmen, who then united to form both that island's leading social clique and the richest sugar growers' association in the region (Weber, 1986).

In such cases, US firms who choose to trade with these cultures may not only need to work with firms but "families," however locally defined. In practice, this may require them to supplement the normal "country" studies

(political, economic, market-based, etc.) with more focused research on those groups--kin-based, social, and commercial--with whom they actually intend to interact. Simple prudence suggests, therefore, that they consult with specialists in local forms of interaction.

The third step, on arrival in the country, is to make extensive inquiries of selected foreign colleagues, particularly those with whom one hopes to build a close relationship. Initial questions could simply focus on personal behavior, primarily how two individuals behave in social (or commercial) situations. Thereafter, inquiry might center on the dynamics of communal groups with which these counterparts must interact, whether kinsmen, culture-based, or corporations. Finally, queries might be made as to the behavior certain groups require of their members--in terms of time, services, or even funds--and thus, by inference, what they expect of Westerners with whom those members deal. In short, by researching what local groups expect of foreign colleagues, we may anticipate what they may ask of us.

In some East Asian regions, this may mean researching the quasi-personalized relationships between our local contacts and their firms, ties that can extend considerably beyond the borders of what we normally consider "business." In certain Arab nations, it may prove useful to identify key individuals with access to a palace, which may mean research into the relative position of several leading clans, and thus the obligations placed by each upon their members. In Africa, this researcher once found himself researching the expectations placed upon his foreign counterpart through her relations to a clan, sub-tribe, dini (religious sect), and government department. In each instance, group values impacted on her work, thus eventually on mine.

The ultimate intent of such investigations, of course, is to learn what rules will be expected by the other side, so that we become accepted players in their game. To do that, however, we must be willing to play. In theory, this means mastering their rules. In practice, it is more likely to mean modifying them to the point where we can live with them ourselves.

Does communal custom deem it courteous to bow repeatedly? To visit clan or caste or corporate gatherings? To constantly host drop-in members of a local inner circle? To share drinking gourds or group intoxication? How, in practice, are we to cope with foreign expectations that we do not share?

This research suggests that advance knowledge of the communal values that underly these actions would facilitate adjustment to them, ideally, in ways appropriate to both the local culture and ourselves. Perhaps some form of thoughtful, pre-determined adaptation, whether total, partial, or symbolic, may even help transform our local status from that of "outside man" to member of a foreign colleague's inner circle. Surely, success in other cultures is based not just on triumphs of technology but prudent human interactions, with individuals and within groups, to ensure both intercultural and commercial understanding.

END NOTES

1. Chesanow, Neil (1985). The World Class Executive: How To Do Business Like a Pro Around the World. New York, Rawson Associates.
2. Condon J. and Yousuf F. (1975). An Introduction to Intercultural Communication. Indianapolis, Bobbs-Merrill.
3. Cooper, R. and N. (1982). Culture Shock: Thailand. Times Books International, Singapore.
4. Fadiman, J.A. (1986). African data drawn from personal, professional, and commercial experience in Kenya (Kikuyu), Tanzania (Chagga), Swazi (Swaziland), and several formerly communal groups in Namibia.
5. Hall, E.T. (1976). Beyond Culture. New York, Anchor Press/Doubleday.
6. Hoffman, David (1986). "Guest Worker," Saudi Arabia, United Arab Emirates, 1980-84, Personal Communication.
7. Miller, Dudley (1961). "The Honorable Picnic: Doing Business in Japan." Harvard Business Review, November-December.
8. Mitsubishi Corporation (1983). Words Mean Business: A Basic Japanese Business Glossary. Times Books International, Singapore.
9. Pye, L.W. (1986). "The China Trade: Making the Deal." Harvard Business Review, #4, July-August.
10. Reardon, K.K. (1981). International Business Gift-Giving Customs: A Guide For American Executives. Janes Ville, WI, Parker Pen Co.
11. Reardon, ibid., citing Shinto Ryu, "Japanese Bearing Gifts," in This is Japan. Asahi, 1964.
12. Redding, S.G. (1972). "Cultural Effects on the Marketing Process in South East Asia." Journal of the Market Research Society, Vol. 24, #2.
13. Schlegel, S.A. (1964). "Personal Allegiances in Lowland Philippino Social Structure." Anthropology Tomorrow, Vol. X, #1.
14. Wilhelm, D.Z. (1986). "A Cross Cultural Analysis of Drinking Behavior Within the Context of International Business." H. Serrie, ed., Anthropology and International Business., Williamsburg, VA, College of William and Mary.
15. Weber, T. (1986). "Island of Have-Nots." San Francisco Chronicle Foreign Service, November 27, 1986.
16. Zimmerman, Mark (1985). How To Do Business With the Japanese. New York, Random House.

17. Zunin L. and Zunin N. (1972). Contact: The First Four Minutes. New York, Ballentine.